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of the members of the Union to redeem the five franc pieces, Dr. Willis has been able to show clearly the strength of the bond which holds the various states together at the present time and prevents the dissolution of the Union.

Dr. Willis derived his information from original sources and apparently examined the greater part, if not all, of the documents which have a bearing upon this question. In his interpretation of facts he was not always able to conceal his own opinions, and the reader sometimes has occasion to wonder whether the other side has been given a fair hearing. On the whole, however, the book impresses one as an unprejudiced and careful historical study. In places the style is crude and rough, and important points are sometimes buried beneath masses of unimportant details. Dr. Willis deserves great credit for having given to the public the most complete and detailed account of this important chapter in monetary history which has yet appeared in the English language.

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The Political Economy of Humanism. By HENRY WOOD. Pp. 319. Price, \$1.25. Boston: Lee & Shepard, 1901.

"He is writing about everything—like Buckle," says one of Turgenev's characters. Had Mr. Wood's book appeared sooner his name might well have been substituted by Turgenev for that of the English philosopher, for "The Political Economy of Humanism" is literally "about everything." In form it is a collection of twenty-four essays of varying length, which touch upon every question, from gold production to industrial education, and which solve all without the slightest hesitation or cavil. It certainly is not political economy, and we doubt whether or not it is humanism. Some question on the latter point seems to have existed in the author's own mind, for when first published in 1894 the book was entitled "The Political Economy of Natural Law." At that time it "was well received and called out hundreds of commendatory notices from the best class of critics and newspapers." Notwithstanding this success Mr. Wood has substituted the name *Humanism* for *Natural Law*, from which it may be a fair inference that there is some connection between the two. While, however, it has thus been doubtful whether the book was Natural Law or Humanism the author has at least been sure of one thing—it was always political economy. This is precisely where some persons will disagree with him. He confesses that it is "independent of professional methods," but aims to outline a "political economy which is natural and practical rather than artificial and

theoretical." Whether it be political economy or not Mr. Wood's book is certainly "natural," in that every man of average intelligence might be supposed to know whatever of truth it contains, while it is "practical" in that no effort is required to master it, and in that it relieves the mind of all worry concerning industrial problems by merely whistling them down the wind. If socialism is really "the political economy of the criminal classes," Mr. Wood's philosophy is the political economy of the well-to-do man of a small town who lights a cigar of the best brand and falls gently asleep after a good dinner. Its central idea is that there is somewhere in the universe a great reservoir of "Natural Law" whose benevolent influence is everywhere at work dictating that all shall go as it should, and making this earth the very best of all possible worlds, constructed and carried on by the fortunate and for the fortunate. Poverty, suffering and crime are merely incidents due to disobedience to natural law, and in nowise implying responsibility on the part of those in power.

The best that can be said of Mr. Wood's book is that it cannot do any great harm. The only danger is that some one may be deceived by its verbosity and think that there is really something in it.

H. PARKER WILLIS.